

*GEORGE GASCOIGNE*

THE GLASSE OF GOVERNEMENT  
THE PRINCELY PLEASURES AT  
KENELWORTH CASTLE  
THE STEELE GLAS  
AND OTHER POEMS AND PROSE WORKS

EDITED BY

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## PREFATORY NOTE

THIS volume completes the present issue of Gascoigne's known writings, and includes some pamphlets which have been almost inaccessible. The text was set up, in part from original quartos in the Cambridge University Library, but mainly from photographs of printed pamphlets and manuscripts in the British Museum and the Bodleian Library, of which particulars are given in the Appendix. The editor is indebted to the kind offices of Mr R. E. Graves for permission to photograph the unique examples at Britwell Court of *A delicate Diet, for daintiemouthde Droonkardes* and of the dedication of *The Glasse of Governement*. The first edition has been followed in every case, except in that of *The Princeley Pleasures at Kenelworth Castle*, which is reprinted from the text of 1587, the only copy of the original issue of 1576 having apparently perished in the fire at the Birmingham Free Library in January, 1879. Differences between the original and the 1587 text are, however, given in the Appendix as they appear in a reprint published in 1821.

Thanks are also due to Mr A. W. Pollard for his generous help in tracing the whereabouts of a unique quarto—*The Queenes Majesties entertainment at Woodstocke*—in which Gascoigne was supposed to have had a hand. Gascoigne's authorship of the little ‘comedy’ presented to the Queen on that occasion is exceedingly doubtful, and it has not been included in the present reprint, though the variants of the version of the tale of Hemetes the Hermit on which it is founded, from that later presented to the Queen by Gascoigne in four languages, are duly noted in Appendix I.

## PREFATORY NOTE

One unacknowledged pamphlet by Gascoigne, *The Spoyle of Antwerpe*, is reprinted in Appendix II ; the documents published by Professor A. F. Pollard in *Tudor Tracts (An English Garner)*, to be found also in Vol. VIII of Professor Arber's original edition of the *Garner*, leave little doubt as to the authorship ; and Hunter's suggestion that there was another George Gascoigne in the case falls to the ground in face of the fact that the signature of the two letters of 1576 is identical with that of our George Gascoigne in the MS. of *Hemetes the Heremyte*. This latter signature is a very peculiar one : it begins with a reverted G, adorned with remarkable flourishes ; and these peculiarities are exactly reproduced in the signatures of the two letters in question. It is a satisfaction to put beyond dispute the identity of the soldier-poet with the helper of the English Merchant Adventurers in Antwerp, whose Governor wrote to the Privy Council : "The discourse of these tragedies we omit, and refer the same to be reported to your Lordships by this bringer, Master George Gascon ; whose humanity, in this time of trouble, we, for our parts, have experimented." The pamphlet, as its contents show (see p. 599, ll. 5—6) is substantially Gascoigne's report to the Privy Council ; and his honourable and prudent conduct in very difficult circumstances should be put to his credit against the escapades of his youth and middle age, recounted by himself in Vol. I. His repentance, which is sometimes painfully reiterated in the volume now issued, was evidently sincere.

J. W. C.

MADISON, WIS., U.S.A

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## ILLUSTRATIONS

PORTRAIT OF GEORGE GASCOIGNE . . . . .	<i>Frontispiece</i>
GASCOIGNE PRESENTING HIS WORK TO THE QUEEN	<i>to face p. 472</i>
EMBLEMATIC DRAWINGS . . . . .	<i>pp. 485, 494, 502</i>



# ¶ The Glasse of Gouvernement.

A tragicall Comedie so entituled, by-  
cause therein are handled aswell the re-  
wardes for Vertues, as also the  
punishment for Vices.

*Done by George Gascoigne Esquier.*

1575.

Blessed are they that feare the Lorde, their  
children shalbe as the branches of Olive  
trees rounde about their table.

Seen and allowed, according to the order  
appointed in the Queenes ma-  
iesties Injunctions.

¶ IMPRINTED  
*at London for C. Barker*



To the right worshipfull Sir Owen  
Hopton knight, hir Majesties Lieutenant in  
hir tower of London, George Gascoigne  
*Esquire, wisheth long life and prosperitie  
to the pleasure of Almigh-  
tie God.*

S Ir, I am both by alliance your poore Kinsman, by sundrie  
great curtesies your debtor, & by your exceeding travayles  
taken in my behalfe, I am become yours bounden and assured.  
So that it shall bee my part with full indeavour so to employ my  
time, as I may either coütervaile or deserve some part of your  
bountifull dealings. And bicause I find mine estate (presently)  
not able any other way to present you, I am bold to dedicate  
this my travaile unto your name. Nothing doubting but you  
shal therein find some cause of contention: and assuring  
you that I will not make this my last harvest wherof you shall  
reape the fruities. In meane time I besech you to take this in  
good part, and to make full account that I am, this .xxvi. of  
Aprill .1575. and ever will continue

*Readie at your commaundement,  
G. Gascoigne.*

*The names of the Actors.*

<i>Phylopæs</i> and <i>Philocalus</i>	Two parents being nigh neyghbours.
<i>Gnomaticus</i>	a Scholemaster.
<i>Phylautus</i> } <i>Phylomusus</i> }	Sonnes to <i>Phylopæs</i> .
<i>Phylotimus</i> } <i>Phylotimus</i> }	Sonnes to <i>Philocalus</i> .
<i>Severus</i>	the Markgrave.
<i>Ecco</i>	the Parasyte.
<i>Lamia</i>	the Harlot.
<i>Pandarina</i>	Aunt to <i>Lamia</i> .
<i>Dick Drumme</i>	the Royster.
<i>Nuntii</i>	two Messengers.
<i>Onaticus</i>	servant to the Scholemaster.
<i>Fidus</i>	servant to <i>Phylopæs</i> .
<i>Ambidexter</i>	servant to <i>Philocalus</i> .
<i>Chorus</i>	four grave Burghers.

*The Comedie to be presented as it  
were in Antwerp.*

## *The Argument.*

Two riche Citizens of Andwerpe (beeing nighne neigboures,  
  & having eche of them two sonnes of like age) do place  
them togither with one godly teacher. The scholemaster  
doth briefly instruct them their duetie towarde God, their  
Prince, their Parents, their cuntrie, and all magistrates in the  
same. The eldest being yong men of quicke capacitie, do  
(Parrotte like) very quickly learne the rules without booke:  
the yonger beeing somewhat more dull of understanding, do  
yet engrave the same within their memories. The elder by  
allurement of Parasites and lewde company, beginne to incline  
themselves to concupiscence. The parents (to prevent it)  
sende them all togither to the Universitie of Dowaye, whereas  
the yonger in short space be (by painefull studie) preferred, that  
one to be Secretarie unto the Palsegrave, that other becommeth  
a famous preacher in Geneva. The eldest (turning to their  
vomit) take their cariage with them, and travale the worlde.  
That one is apprehended and executed for a robbery (even in  
sight of his brother) in the Palsgraves courte: that other  
whipped and banished Geneva for fornication: notwithstanding  
the earnest sute of his brother for his pardon.

*The whole Comedie a figure of the rewardes and  
punishmentes of vertues and vices.*

## *The Prologue.*

W<sup>H</sup>at man hath minde to heare a worthie Jest,  
Or seekes to feede his eye with vayne delight:  
That man is much unmeete to be a guest,  
At such a feaste as I prepare this night.  
Who list laye out some pence in such a Marte,  
Bellsavage fayre were fittest for his purse,  
I lyst not so to misbestowe mine arte,  
I have best wares, what neede I then shewe worse?  
An Enterlude may make you laugh your fill,  
*Italian* toyes are full of pleasaunt sporte.  
Playne speache to use, if wanton be your wyll,  
You may be gone, wyde open standes the porte.  
But if you can contented be to heare,  
In true discourse howe hygh the vertuous clyme,  
Howe low they fall which lyve withouten feare  
Of God or man, and much mispende theyr tyme  
What ryght rewardes a trustie servaunt earnes,  
What subtle snares these Sycophantes can use,  
Howe soone the wise such crooked guyles discernes,  
Then stay a whyle. gyve eare unto my Muse.  
A Comedie, I meane for to present,  
No *Terence* phrase: his tyme and myne are twaine:  
The verse that please a *Romaine* rashe intent,  
Myght well offend the godly Preachers vayne.  
Deformed shewes were then esteemed muche,  
Reformed speeche doth now become us best,  
Mens wordes muste weye and tryed be by touche  
Of Gods owne worde, wherein the truth doth rest.  
Content you then (my Lordes) with good intent,  
Grave Citizens, you people greate and small,  
To see your selves in Glasse of Governement:  
Behoide rashe youth, which daungerously doth fall  
On craggy rockes of sorrowes nothing softe,  
When sober wittes by Virtue clymes alofte.

This worke is compiled upon these sentences  
following, set downe by mee C. B.

- 1 { Fear God, for he is just.  
Love God, for hee is mercifull.  
Truste in God, for he is faythfull.
- 2 { Obey the King, for his auuthoritie is from above.  
Honor the King, for he is in earth the liuetenant of the  
•moste hygh God.  
Love the King, for he is thy protector.
- 3 { Adventure thy life in defence and honor of thy cuntrie,  
for the quarrell is good.  
Be not unthankfull to the soyle that hath nurished thee,  
for it is a damnable thing.  
Studie to profite the common wealth, for it is commen-  
dable with God and man.
- 4 { Reverence the minister of God, for his office sake.  
Love the minister that preacheth the Gospell, for it is  
the power of God to save thee.  
Speake good of the minister, for the Gospelles sake.
- 5 { Thinke wel of the magistrates, for it pleaseth god wel.  
Be not disobedient to the magistrates, for they are the  
eies of the King.  
Love the magistrates, for they are the bones & sinowes  
of the Common wealth.
- 6 { Honor thy parents, for God hath commaunded it.  
Love thy parents, for they have care over thee.  
Be assisting unto thy parentes with any benefite that  
God hath indued thee, for it is thy duetie.
- 7 { Give place to thine elder, for it is thy prayse.  
Let not a gray Head passe by thee without a salutation.  
Take counself of an elder, for his experiance sake.
- 8 { Be holie, for thou art the Temple of God.  
It is an horrible sinne to pollute Gods Temple.  
The buyers and sellers were driven out of the Temple  
with violence.

In Comœdiam Gascoigni,  
carmen B.C.

*Hæc nova, non vetus est, Angli comœdia Vatis,  
Christus adest, sanctos nil nisi sancta decent.  
Græcia vaniloquos genuit, turpesq; Poetas,  
Vix qui syncerè scribebat unus erat.  
Id vereor nostro ne possit dicier ævo,  
Vana precor valeant, vera precor placeant.*

## THE GLASSE OF GOVERNMENT

### *Actus primi Scæna prima.*

PHYLOPAES and PHYLOCALUS Parentes, FIDUS servaunt  
to PHILOPAES. they come in talkinge.

*Phylopæs.*

**S**Urely *Phylocalus* I thinke myselfe indebted unto you for this frendly discourse, and I do not onely agree with you in opinion, but I most earnestly desire, that wee may with one assente devise which way the same may be put in executiō, for I delight in your loving neigbourhood, and I take singular comfort in your grave advise.

*Phylocalus.* It were not reason *Phylopæs* that having so many yeares contineued so neare neigbouries, having traffiqued (in maner) one selfe same trade, having susteyned like adventures, and being blessed with like successes, we should now in the ende of our time become any lesse then entiere frendes. and as it is the nature and properte of frendshippe to seeke alwaies for perpetuity, so let us seeke to bring up our Children in such mutuall societie in their youth, that in age they may no lesse delight in theyr former fellowship, then wee theyr parentes have taken comfort in our continuall cohabitation. It hath pleased Almighty God to blesse us both with competent wealth, and though we have atteyned thereunto by continuall payns and travayle, rising (as it were) from meane estate, unto dignity, yet doe I thinke that it were not amissee to bring up our children with such education as they may excell in knowledge of liberall sciences, for if we being unlearned have by industrie heaped up sufficient store, not only to serve our owne use, but further to provide for our posterity, then may they by learning aspire unto greater promotion, and bulde greater matters uppon a better foundation. Neither yet would I have you conceive hereby that I am ambicious. But if I be not deceyved, *All*

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*desire of promotion (by vertue)* is godly and Lawfull, whereas ambition is commonly nestled in the brestes of the envious.

*Phylopaes.* I am of your opinion *Phylocalus*, and since we have ech of us two Sonnes of equall age and stature, I would we could be so happie as to finde some honest and carefull schoolemaister, who might enstruct them togither: I say honest, because in the house of the vertuous there is seldome any vice permitted, and carefull, because the care of the teacher is of no lesse consideration then his skill. thē do I wish him both honest and carefull, because the coniunction of two such qualities, may both cause the accomplishment of his dutie, & the contentations of our desires. Our eldest Sonnes are neare the age of xxii. yeares, & our younger Sonnes not much more then one yeare behinde them. So that as they have hitherto bene thought toward enough at such common schooles as they have frequented, and therefore wil shortly be ready for the university, yet would I thinke convenient that they spent some time together, with some such honest and careful Schoolemaister, who might before theyr departure lay a sure fōdation to their understanding.

*Fidus.* Although it becommeth not a servaunt to come unto his masters counsell before he be called, yet for that I am no way ignoraunt of your tender cares, which both of you have alwaies had over your children, and also for that I do now perceive the continuauce of the same by this your fatherly conference, I presume to put my selfe forward upon a dutifull desire to further so godly an enterprise. I am a servant, and shall sometimes heare of thinges before my Maister, the which I speake, because I can presently enforme you of such a schoolemaister as you both do desire to finde.

*Phylocalus.* And who is that, gentle fellowe *Fidus*?

*Fidus.* Sir his name is *Gnomaticus*, he dwelleth in Saint Antlines, a man famous for his learning, of woonderfull temperance, and highly esteemed for the diligence and carefull payne which he taketh with his Schollers.

*Phylopaes.* Then can he not be long without entertainment, since now a dayes the good wyne needeth none Ivye garland, and more parentes there are that lacke such Schoolemaisters for their children, then there are to be founde such Schoolemasters which seeke and lacke entertainment.

## GOVERNMENT

*Fidus.* Sir you have reason, and therefore (if I were worthy to counsell you, I would entertain him with speed, since he came but this other day from the Lord of *Barlemones* house, whose children he hath in small time made excellent Schollers, and now hath dispatched them to the Universitie of *Doway*.

*Phylocalus.* Doest thou know him *Fidus*? or canst thou tell where to finde him?

*Fidus.* Yea Sir, and if it so please my Maister and you, I doubt not but to bring him hyther immediatly.

*Phylocalus.* Surely *Phylopæs* you shall doe well to send for him.

*Phylopæs.* There is no man more desirous then I, and since it so lyketh you I am redy to dispatch it, go thy waies *Fidus*, and tell Maister *Gnomaticus*, that my neighbour *Phylocalus* and I desire to speake with him, and make as much hast as thou canst.

*Fidus.* It shalbe done Sir. *Fidus departeth.*

*Phylopæs.* I am not the worst furnished of a seruaunt with this good fellow, for though his capacity be not great, yet do I finde him trustie, and towardes my children he is both loving and carefull.

*Philocalus.* Then have you a jewell of him, for I have one in whom I finde contrary conditions, I am seldome out of the dores but at my returne I finde him playing with my Sonnes at some vain pastimes.

*Phylopæs.* Beware of him then, for such a servant were better payed double wages in your traffique abrode, then allowed barley bieade in your shoppe at home, since nothing is more perillous to seduce children or young men, then the consorte and councill of a lewde seruaunt. But is not this my *Fidus* which returneth so quickely? It is, and he bringeth with him a grave personage, I hope hee hath found *Gnomaticus* by the waye.

*Fidus commeth in with Gnomaticus and his servant.*

## GOVERNMENT

very wel yet to retain them a while longer, untill they may be perfectly enstruced by some godly teacher, the summe of their duty first towardes God, then to their Prince, next to their parents, and consequently aswell towardes the benefite of their countrey, as also how to behave themselves to all magistrates, and officers in the same. In conclusion wherof they may also learne what they are of themselves, and how they may be most acceptable both to God and man, and for that we have hard very good report of your skill and also of your zeale, we thought good to require that (if you be not otherwise already entertained) you would take some paynes to enstruct>e them in these pointes, and the same shalbe recompensed and deserved by measure of your owne contentation, as my neighbour *Phylopæs* hath before profered.

*Gnomaticus.* Worthy Gentlemen I yelde you moste humble thankes for your curteous profers, and I render infinite thankes unto almighty God that my name hath ben so reported unto you, truly I would be lothe to deserve any lesse, then the name of a faithful and diligent teacher, so farre forth as it hath pleased GOD to endue me with knowledge. Touching your proffer and request, I do most willingly embrace the same, confessing even simply, that it was mine errand to seeke such entertainment, having of late dispatched out of my handes, the sonnes of the Lord of Barlemon<sup>t</sup> towards the Universitie of Doway and if the touch of your zeale be not contrary to the fame which is spred of your estates, I shall thinke my selfe wel occupied, in teaching or reading to the children of such worthy men as you are.

*Phylopæs.* Well then sir, we will be bold to send for the youngmen, to the end that no time be lost or deferred in bestowing of them. *Fidus,* go your waies to our houses, and bring hether our Sonnes.

*Fidus.* Moste willingly sir I shal accomplish your commandement.

*Gnomati.* If it please you sir, my servant shall assist him.

*Phylocalus.* It will not be amisse to acquaint hym wyth them.

*Gnomaticus.* Sirha, go with this gentlemans servant, and helpe him to conduct their children hyther.

*Onaticus.* Well Sir it shalbe done.

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### *Actus primi, Scæna tertia.*

PHYLOPAES, PHYLOCALUS, GNOMATICUS, PHYLAUTUS,  
PHYLOMUSUS, PHYLOSARCUS, PHYLOTIMUS, FIDUS,  
and ONATICUS.

#### *Phylopaes.*

**I**T shall nowe bee our partes to understand what stipend may content you for your paines.

*Gnomaticus.* Sir in that respecte take you no care, but let me pray unto almighty God, that he give me grace so to enstruct your children, as you may hereafter take comfort in my travayle, that done, I can no wayes doubt of your benevolence, sithens your inward desire doth already manifestly appeare: and furthermore, I would be lothe to make bargaines in this respect, as men do at the market or in other places, for grasing of Oxen or feeding of Cattle, especially since I have to deale with such worthy personages as you seeme and are reported to be.

*Phylocalus.* Well, yet Sir we would be glad to recompence you according to your owne demaund, but in token of our ready will to please you, we shall desire you to take at my handes these twenty angels as an earnest or pledge of our further meaninge, & as I am the first that presume to open my purse in this occasion, so I beseech the Father of Heaven that I may not be the last which may rejoice to see his children prosper, thou knowest (O Lord) I meane not heily by my neighbours detriment, but alas, the shadow of a mans selfe is ever nearest to him, and as I desire to be the first that may heare of their well doinge, so yet if they hearken not diligently unto your enstruction, but obstinately reject your precepts, then I desire you, and on Gods behalfe I charge you, that I may yet be the first that shall thereof be advertised: but behold where they come, these two (I thanke the Father of Heaven,) are the tokens of his mercifull blessing towards me, the Eldest is named *Phyllosarcus*, and this younger *Phylotimus*.

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*Phylopes.* And these too sir are mine onely children, and God for his mercy graunt that they may be mine onely comfort, the Eldest is called *Phylautus*, and the younger *Phylomusus*.

*Phylautus.* Sir according to your commaundement expressed by *Fidus* I am come hither to know your pleasure, and have by warrant of the same cōmission brought with me my Brother *Phylomusus*.

*Phylosarchus.* And I in like maner Sir have brought with me my Brother *Phylotimus* desiring to knowe your pleasure, and being ready to obey your commaundement.

*Gnomatic[u]s.* Surely these young men give none evill hope of their towardnes, and declare by their seemely gesture and modest boldnesse to be both of good capacitie, and to have bene well enstructed hytherto in humanity.

*The Fathers adresse their talke to their children.*

*Phylocalus.* The cause that we have sent for you is to committe you unto the governement of this godly man, whom we have entreated to take paynes with you and to enstruct you in some principall poyntes of necessary doctrine, to the ende that after you have ripely digested the same, you may be the more able to go boldly into some University, and I for my part do here commit you unto him, chaging you in Gods name (and by the authority which he hath given mee over you,) to hearken unto him wyth all attentivenesse, and to obey him with all humillity.

*Phylopes.* The same charge that my neighbour *Phylocalus* hath here given to his chldrē, the same I do pronounce unto you, and furthermore do charge you that you become gentle and curteouse to each other, humble to your betters, and affable to your inferiours in all respectes.

*Phylautus.* Sir I trust we shall deserve your fatherly favour.

*Phylosarchus.* And I trust to deserve the continuance of your goodnesse.

*Phylotimus, & Phylomusus.* We hope also to immitate the good in all moral examples of vertuous behaviour.

*Phylopes.* The Father of Heaven blesse you with the blessing which it pleased him to pronounce unto *Abraham*, *Isaac*, and *Jacob*.

*Phylocalus.* Amen, and now let us depart, leaving here in

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your custody the choyce lambes of our flocke, defend them then  
(for Gods love) from the ravening, and raging lustes of the  
flesh, and vanities of the world.

*Gnomaticus.* Sir by Gods power I shall do my best diligence.

*Fidus.* My lovely Gentlemen, GOD guide you by his  
grace, and though I be somewhat r[e]moved from your dayly  
company, yet spare not to commaund my service, if at any  
time it may stand you in steede to use it.

*Phylotus.* Gramercy gentle *Fidus*.

### *Actus primi, Scena quarta.*

**GNOMATICUS, PHYLAUTUS, PHYLOSARCUS, PHYLOMUSUS,  
PHYLOTIMUS, and ONATICUS.**

*Gnomaticus.*

**M**Y dearely beloved schollers, since it hath pleased your  
Parentes (as you have heard) to put mee in trust with  
you for a time, it shall not be amisse before I enter further  
in enstruction, to knowe how farre you have already proceeded  
in learning, that thereupon I may the better determine what  
trade or Methode shalbe most convenient to use in teaching of  
you: tell me therefore what you have redde, and in what  
maner the same hath bene delivered unto you?

*Phylautus.* Sir, my Brother here, and I have bene taught  
first the rules of the grammer, after that wee had read unto us  
the familiar communications called the *Colloquia of Erasmus*, and  
next to that the offices of *Cicero*, that was our last exercise.

*Gnomaticus.* It hath bene well done, & have you not also  
ben taught to versify?

*Phylautus.* Yes truly sir, we have therein bene (in maner)  
dayly enstructed.

*Gnomaticus.* And you *Phylosarchus*: how have you passed  
your time?

*Phylosarcus.* Sir: my Brother and I have also bene taught  
our grammer and to make a verse, we have redde certaine

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Comedes of *Terence*, certaine Epistles of *Tully*, and some parte of *Virgill*, we were also entred into our greeke grammer.

*Gnomaticus.* Surely it seemeth you have not hytherto lost your time, and the order of your enstruction hath bene such, that you might presently be able to take further proceedinges in an University, so that it should be (unto me) but labour lost to stand still upon those pointes, since it seemeth that you have bin therein perfectly grounded: nevertheless wee will continue the exercise of the same, and wee will thereunto joyne such holesome preceptes as may become a rule and Squire, wherby the rest of your lyfe and actions may be guyded. For although *Tully* in his booke of dewties doth teach sundry vertuouse preceptes, and out of *Terence* may also be gathered many morall enstructions amongst the rest of his wanton discourses, yet the true christian must direct his steppes by the infallible rule of Gods woord, from whence as from the hedde spring, he is to drawe the whole course of his lyfe. I would not have you thinke hereby that I do holde in contempt the bookes which you have redde heretofore, but wee will (by Gods grace) take in assistance such and so many of them as may seeme consonant to the holy scriptures, and so joyning the one with the other, we shalbe the better able to bring our worke unto perfectiō. Sirha go you to my lodging, & cause (in the meane <sup>He</sup> tyme) both bedding, and dyet to be provided for these young <sup>to his</sup> men, that I may see them used according to my charge in servāt every respect.

*Onaticus.* Well Sir it shalbe done with dilligence.

*Gnomaticus.* Now let us in the holy name of God begin, and he for his mercy geve me grace to utter, and you to digest such holesome lessons as may be for the salvatiō of your soules, the comfort of your lyfe, and the profitte of your Countrey.

You shall well understand my well beloved schollers, that as God is the author of all goodnesse, so is it requisite that in all traditions and Morall preceptes we begin firste to consider of him, to regard his majestie, and search the soveraigne poyntes of his Godhead. The Heathen Philosophers (although they had not the light to understand perfect trueth) were yet all of them astonyed at the incomprehensible majesty and power of God, some of them thought the ayre to be God, some other the earth, some the infinitenesse of things, some one thing,

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some another, whose opinions I shall passe over as things unmeet to be much thought of, but by the way, the opinion of *Plato* is not unworthy here to bee recited unto you, who taught plainly that god was omnipotent, by whom the world was made, and al thinges therein created and brought unto such perfection as they be in. *Xenophon* affirmed that the true God was invisible, and that therefore we ought not enquire what or what maner of thing God is. *Aristo* the Stoicke, affirmed lykewyse that God was incomprehensible. To conclude, *Simonides* being demaunded what God was, required one dayes respe[t] to answer, and then being again demaunded the same question, he required two dayes respet, at the third apointment of his awnswere, he came & required three dayes, and being demaunded wherefore he did so breake his appointments, and require alwayes further time, he aunswered, that the more deeplye that he did consider the matter, the more infinite he found it, and therefore remained alwaies astonyed what to awnswere, and always craved further time. Truly to leave ye heathen opinions and to come unto the very touche-stone I thinke it not amisse if we content our selves to thinke that God is omnipotent, and yet his power unsearchable, and his goodnes unspeakable. And to be briefe, I wil deliver unto you the summe of your dutyes in foure Chapters, the first chapiter shalbe of God and his ministers, the second of the King and his Officers, the third shall conteyne the duties that you owe unto your Countrey and the Elders thereof, and lastly you shalbe put in remembraunce of your dutyes towards your Parentes, and what you ought to be of your selves. In these foure chapters I trust (by Gods help) to encluse as much as shalbe necessary for the perfect government of a true Christian.

*Phylomus.* Sir wee beseech you that for as much as this order of teaching is both very compendious, & also much different from the lectures which have bene redde unto us, you will therefore vouchsafe to stand somewhat the more uppon every point, to the end, that aswell your meaning may be perspicuous, as also that we may the better beare away the same, and not onely learne it without the booke, but also engrave it in our mindes.

*Gnomaticus.* Your request is reasonable, and it shalbe by mee as readyly graunted, as it hath bene by you necessarily

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required. Your first chapter and lesson shall then be, that in all your actions you have an especiall eye and regard to almighty God, and in that consideration I commend unto your memory, first God himselfe, and secondarily his ministers. As touching your duties unto God him self, although they be infinite, yet shall we sufficiently conteine them in three especiall poynts to be perffourmed that is to say, *Feare, Love, & Trust.* And first to begin with feare, it shalbe necessary and above all thinges your bounden duty, to feare God and his omnipoten[t] power. *Linus* that auncient Poet wryteth, that with God all thinges are easie to be accomplished, and nothing is unpossible. *Tully* in his Oration *Pro Rogcio amerino* saith, that the commodities which wee use, the light which we enjoy, and the breath which we have and drawe, are given and bestowed uppon us by God. then if with God all things be possible (according to *Linus*) he is to be feared, sithens the least part of his displeasure being provoked, the greatest part of his will is to him right easie to accomplish. and if we have our light, our lyfe, and all commodities of his gift (as *Cicero* affirmeth) then is hee to be feared, least with the facillity of his omnipotency he take away as fast as he gave, or turne light into darknes, life into death, and cōmodities into discōmodities. I might recite you many heathen authoritieſ, but it is most needlesse, ſince ye very word of God himself, is most plaine in this behalfe, and yet I have here ſet downe ~~theſe~~ fewe, because they are not repugnant to holy Scriptures. Wee finde written in the xx. chapter of *Exodus*, that God is a Jelous God, and doth visit the ſinnes of the Fathers uppon the children unto the third and fourth generation. *Feare him then for he is moſt mighty.* Againe. who ſhall defend me (ſaiſt the Psalmiſt) until thine anger be paſt? *Feare God* then, ſince againſt his power no defence prevayleth. Again, both the heavens and the earth obey the voice of his mouth. *Feare him then for al thinges are ſubjeſt unto his mighty power.*

And yet with this feare you muſt also joyne love, for it is not with God as it is with Princes of the worlde, which to make themſelves feared do become Tyrantes, but the goodnes of almighty God is ſuch, that he deſireth no leſſe to be loved, <sup>Love God</sup> then he deſervethe to be feared, and though his might and power be universall, and therewithall his Jelouſie great, and his diſpleaſure ſoon provoked, yet delighteth he not in the diſtruſtion

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of mankind, but rather that a sinner should turne from his wickednes and live. *Tully* in his second booke *de legibus* saith, that God being Lord of al things doth deserve best of mankind, bicause he beholdeþ what every man is, and with what devotion he worshippeth the Gods, and keepeth an accompt aswell of the good as the badde: whereby appeareth that the heathen confessed yet that the Gods were to be loved, bycause they cared for mankind, and truly that opinion is neither cōtrary to Gods word, nor dissonant to naturall reason. For wee see by common experience that we love them best of whom we are most favoured, & have received greatest benefits. I meane hereby those that rule their doinges by reason, for otherwyse wee see dayly wicked men, which (forgetting their duty) do least love wher they have most cause. When I my selfe was a scholler in the University, I remember that I did often tymes defend in Schooles this proposition, *Ingratitudo (tam versus Deos immortales quam apud homines) peccatum maximum.* Ingratitude is the greatest faulte that may be either towards god or man. Let us cōsider the goodnes of almighty God, who first created us to his owne Image and similitude, indued us with reason and knowledge, preserved us from innumerable perilles, and provided thinges necessary for our sustentation, and to consider more inwardly the exceeding love which he bare towards mankind, he spared not his onely begotten Sonne, but gave him (even unto the death of the crosse) for our redemption. Oh what minde were able to conceave, or what tongue able to utter the love and goodnes of almighty God towardses mankind? And since his love towards us, hath bene and yet doth continue infinite, our love should also be infinite, to render him thanks for his goodnes. But though the causes be infinite which might bind us to love GOD, yet is there no cause greater then the manifolde mercyes which he hath shewed awayes to mankind. In the first age when iniquity kindled his wrath to destroy the whole world, he yet vouchsafed to preserve *Noe* and his family. *Love him then* since he preserveth the good, though it be but for his mercyes sake. When the people of *Israell* provoked him at sundry times, he did yet at every submission stay his hand from punishment. *Love God then* since he is ready to forgive, and though he pronounceth his Jelousie in the twentith of *Exodus* saying, that he visiteth

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the sinns of the Fathers upon the children, unto the third and fourth generation, yet therwithal he addeth, that he sheweth mercy unto thousands in them that love him and keepe his commaundementes. *Love him then* since his mercy is over all his works. •To conclude, when his unsearchable Majestie by his divine foresight did perceyve, that by the very sentence of the Lawe we stooode all in state of condemnation, he sent down his owne and only Sonne, to be slaughtered, buffeted, and crucified for our sinnes, to the ende that all which beleeve in him, should not perish but have l[if]e everlasting. *Love God then* since mercy is abundant with him, and he shall redeeme Israell from all his iniquities.

And heere unto this feare and love you must joyne a sure trust in God trust and confidence. The promises of mortall men are often times uncertaine, and do fayle, but the promises of the Almighty are unfallible. *For the wordes of his mouth returne not voyd and without effect.* Tully in his offices doth use great arte in declaration what sortes of promises are to be observed, and which may be broken. But the divine providence and foresight doth promise nothing but that which he will most assuredly performe. When he promised unto Abraham that Sara his wyfe should bear him a childe, *Sara* laughed bycause she was then foure score & ten yeres olde, but the almighty remembred his covenant. *Trust in him then* for his woords shall never fayle. When he promised Moyses to conduct his people through the desretes, they began to doubt and murmure, saying: would God that we had dyed in the land of *Ægypt* or in this wildernes &c. and the lord was angry, but yet remembring his promise, at the humble petition of Moyses he perfourmed it. *Trust in God therefore*, since no displeasure can make him alter his determination, he perfourmed his holy promyse in *Ismaell*, although we read not that he praied unto God therefore. I Gen. 17 Num. 24 would not have you think hereby that I condemne or contemne prayer, since it is the very meane to talke with God, but I meane thereby to prove, that God is most just and faithfull in all his promises, and by repeticion I say, *Feare God for he is mighty, love God for he is mercifull, and trust in God for he is faithfull & just.* Herewithall you must also learne to performe duty towrdes the seruaunts and ministers of God. For as you shall onely be saved Ministers by hym, and by cleaving to him in all your actions, so yet are hys